

Lutheran Tidings

Volume VII

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Number 12

ALTARS

A man I know has made an altar
Of his factory bench.
And one has turned the counter in his store
Into a place of sacrifice and holy ministry.
Another still has changed his office-desk
Into a pulpit-desk, from which to speak and write,
Transforming commonplace affairs
Into the business of the King.
A Martha in our midst has made
Her kitchen-table a communion-table.
A postman makes his daily round
A walk in the temple of God.

To all of these each daily happening
Has come to be a whisper from the lips of God,
Each separate task a listening-post,
And every common circumstance
A wayside shrine.

Edgar Frank

God Is Not Mocked

One afternoon last September, while the sun was yet beaming in all of its glory from the high heavens, I stood before the Eternal Light Peace Monument, at Gettysburg, Pa.

This monument was dedicated by President Roosevelt in July, 1938, during the observance of the 75th anniversary of the Battle of Gettysburg. It is a symbol of Peace, expressing the union of two sections of our land, that one day opposed each other to the death, on the field of battle.

The monument bears the inscription: Peace Eternal in a Nation United.

I departed from the site with bowed head.

Thursday morning, Sept. 26, I drove through the city of Pittsburgh. Travelling toward the West, I approached what I judged to be a sort of viaduct. Its length, its destination, I do not know. But what struck me, were the words on the signpost: Highway of the Allies. Cynically I said to myself: "Yes, and who are the Allies today?"

On Oct. 29, a United Press dispatch from Washington stated: "Twenty three years ago the numbers that came out of the big gold-fish bowl were tickets of death for many a man." Today they are for a year's training in peacetime army units that can not be sent outside the Western Hemisphere—unless and until Congress says so.

On Nov. 9, 1940, the Detroit Free Press had an editorial captioned: After 1,940 Years. Its contents follow.

"To find refuge from the barbaric fury of their pagan persecutors the early Christians sought refuge in the catacombs of Rome.

"Today in Vatican City workmen are excavating to build a shelter, close to the ancient catacombs, for

the protection of Pope Pius XII from the bombs of 20th Century Warfare.

"Thus man's worldly triumphs make mockery of Him who died on Calvary."

On Nov. 11, 1940, at 11:00 A. M., guns boomed and whistles tooted and screamed. It was Armistice Day! But only in name, even for our own land.

It is a fine predicament that our world is in, a world that has been proud of its achievements. It has thrown out its chest and said: "See, what I can do!" It has spanned the oceans in fast and luxurious liners. It travels over the countryside in vehicles that are keenly sensitive to any irregularity in the road, lest the body be indiscreetly jarred. It produces boats which are more at home under the water, than above it. It takes to the air with the grace of a bird—and carries its food with it. It lifts an instrument and almost momentarily, it contacts any "outpost" that it chooses!

These things and many, many more, the world can brag about. Yet, it appears as though, after all, it is but a "mess of pottage," for which it has sold its soul. Eternal values have been set aside, shelved! And we stand before the bar of judgment indicted: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The judgment of God is upon us, not because He wishes it so, but because we have forced the issue.

On Nov. 12, 1939, I said: "I know a little bit about world conditions. I know for what young men are being asked to die. And if to live, for what they are being asked to carry their wounds. I, too, am ready to die. But if I am to die, it must be with the Cross of Jesus going on before. I am not ready to pay the supreme sacrifice to the God of War . . . I am today and will be tomorrow, a conscientious objector."

The tomorrow has come! We are at war—informally! The military system has been saddled upon the nation. It will not be easily disposed of, later on, when the soothing oil of peace, or the temporary relief of another armistice, has come.

In the face of growing war hysteria and increasing propaganda, my personal convictions remain unshakable. The day when I am asked to fill out my questionnaire, I shall indicate this conviction.

It is now 22 years since the first Armistice Day. Not for even a quarter century, has peace been with the remains of those who gave their lives for an ideal which they were almost told, was from God Almighty Himself! Many reasons can be and will be advanced, as the cause of the present conflict. If, however, we are intellectually and spiritually honest, the oft quoted statement, "the fanaticism of the few and faithlessness of the many," will suffice.

I was a mere boy, the first Armistice Day. But I shall not forget it. Since then, many things have transpired in my own life. Today, as a young man still subject to the first peace time military conscription we have had, I stand in the service of Jesus Christ. The pulpit which I occupy here, is quite insignificant in the eyes of the world. Most pulpits are! Yet, from the Christian pulpits must come a message that does

honor to God in Christ. That message is needed now, as never before, just as light is the greatest immediate need when we are shrouded in darkness. He who has written in a brief newspaper article: "The religion of force can only be met by the force of religion . . ." is fundamentally correct. That task will fall to you and me, who say that we are disciples of Jesus Christ. The hour is dark. If we believe Him to be the Light, we must indicate it and not keep the Light "blackened out."

In the little paper "Phebe" for Nov., 1940, is found the following from *Fortnightly Review* (London). It speaks for itself. "The Church's supreme concern is not the victory of the national cause. Its supreme concern is the doing of the will of God, whoever wins, and the declaring of the mercy of God to all men and nations."

If it be asked, how shall we know the will of God, then the answer is, look to the Christ. And in the light of His teachings, be supremely concerned with His Way. There is no other. So, any service which I perform for Caesar must, in my conscience, be satisfactory to that God whom Jesus revealed, and not to that "god" to whom nations are "praying" for victory.

Leo B. C. Broe

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If You Were the Refugee

If Jesus had been telling the Parable of the Good Samaritan today, He might very well have centered it around the experience of a refugee.

"Love your neighbor as yourself," He said. Love your neighbor as if, at this moment, he suddenly were, not some separate, strange person, but your own self. Put yourself inside your neighbor's experience, and then see what you will find to do for him!

"And who is my neighbor?" one said to Him.

"A certain man," Jesus might have said, "was making his way from Vienna to New York. He had fallen among thieves. Some of the people among whom he had always lived suddenly were thieves. They stripped him of his property and his employment. For having the blood of a Jewish grandmother in his veins, although he and his wife were baptized in infancy and brought up in the Church (imagine how this cuts Jesus!), he had been hustled out of his home and exiled from the nation, and when he departed, he was in many ways half dead. Now, with the secret help of a few friends, he was making his way out of the old world to go to America, the land of the free.

"And by chance, on his way, he came to where a certain priest was, and he told his story to the priest, but the priest thought there was nothing he could do.

"Likewise he came to where a levite was. And the levite looked into his record and into his needs, and considered how he might help, but in the end he decided that there was nothing he could do.

"But the refugee encountered a certain Samaritan, and the Samaritan had compassion on him. The Samaritan undertook to sign for him an affidavit of support. Then the Samaritan rallied some friends together, and they provided the refugee with food and lodging, and they scouted around to find him employment, and they loaned him the money he needed to set himself up in the new world. And the refugee, with work and friends and home restored to him, was a new man, with a new joy in living."

"Which of these three, thinkest thou, was neighbor

to him that fell among the thieves?" said Jesus.

"He that showed mercy on him," said the lawyer. And Jesus said,

"Go, and do thou likewise."

And that is the word of Jesus to us—"Go and do thou likewise." Get inside the experience of your neighbor, the refugee, and then you will know what you can do for him.

See what it is to be ejected from your work and from your home. And that through nothing that you have done, but because of a remote event in your heredity that is maddeningly beyond changing and altogether immaterial to your worth as a person and as a citizen. Or you are exiled precisely because you were active as a citizen, thinking and working for a free society. Feel what it is, to be no longer wanted in the community and nation of your birth—no longer to be spoken to even, by people who were your friends, because they are afraid to be seen with you. And not to be wanted anywhere else, either. Get the feel of being totally without security, without rights, without protection. Nothing has been promised to you—no one is responsible for you—perhaps no one cares for you. You are a refugee.

The refugee is **you**. Now, what would you have done for you? Well, if only someone will please sign an affidavit for you. To get to America, you need someone who will guarantee that for five years you will not become a public charge. Will someone do that? He (or she) will never regret it, you promise that. He will never be out one penny on your account, you will see to that. You will get by somehow, if only you may come to America. And you will make it up to America somehow for its generosity. My, if any of them in America only knew you, they would know how good a risk you are, how hard you will work in America, how desperate you are where you are. O, will someone sign an affidavit for you?

You are the refugee. What will you have done for you? Well, you are in New York, but if only some place can be found where you may settle with your family . . . You were a lawyer in Germany, but of course you cannot practice law in America. The law is so different, and it is so difficult to be admitted to the bar. But you grew up on a farm. You could be useful on a farm. Your wife and your children will work hard. All of you will do anything, almost, to live.

Or you were a teacher. If you may only have a place where you may study a little, and then begin to teach again. Anywhere. Just so that you may earn your bread and a roof over your head. Or you were a physician. You will go into any area and work under any difficulties, if only there will be some place where you may work. Will some community, or institution, just let you come? Are there people in America who will take a chance with you? Will any advance you some money, and help you get settled? They will never regret it. You will pay them back for everything. If only people in America knew your plight—if only they knew.

You are the refugee. What will you that men shall do unto you? Do even so unto them. Write to the Lutheran Refugee Service, 39 East 35th Street, New York, N. Y., for "A Congregational Program for Resettlement of a Refugee Family," which shows how a congregation or a church society can help a family resettle. More than 500 of our Lutheran refugees still need to be resettled and re-employed. Write for application forms for affidavits. More than 260 of our

people are waiting abroad, many in desperate circumstances, lacking only affidavits, (Though the affidavit must be in the name of one person, of good financial standing, a society or congregation or any other interested group may stand back of the affidavit-signer, underwriting his venture in Christian love.)

Our Lutheran people, through their congregations and institutions and individually, have answered this appeal. But many more answers are needed.

A Lutheran congregation in New York State has cooperated in enabling a refugee physician and his family to resettle in their community, where a doctor was found to be needed. Lutheran colleges have taken on their faculties, with great profit, skilled teachers from among the refugees. Lutheran institutions have strengthened their work by the addition of a refugee physician to their resident staffs. Lutheran schools and the Lutheran Students' Association have provided scholarships for refugee students. Lutheran homes have taken in domestic help of great skill and quality from among the refugees. There are countless places in our American life where these refugees can be of service. And every possible opening for them should be reported to the Lutheran Refugee Service.

The Lutheran Refugee Service is a project of the National Lutheran Council, acting under a responsibility committed to it by the Lutheran World Convention. All the refugees whose cases it handles are our own Lutheran people. Will you not consider helping the Lutheran Refugee Service in these ways: (1) By considering the signing of an affidavit. (2) By considering the resettlement by your congregation or society of a refugee family. (3) By reporting possible openings for refugees in institutions and private homes. (4) By remembering the Lutheran Refugee Service in your prayers and with your gifts.



BOOKS

THREE BOOKS FOR MISSION STUDY GROUPS

Published by the Friendship Press, New York City.
Each \$1.00

Homeland Harvest, By Arthur H. Limouze. A thrilling interpretation of the many men and women that blazed the pioneer trails across rivers, woods, open plains, the mountains, to bring the message of Christ in its many ramifications to the unsettled parts of our country. The harvest has been rich but there are still many fields "white unto harvest." In the back of the book there is a statistical membership of the different denominations in America and also one showing proportionate giving by denominations.

Right Here At Home, By Frank S. Meade. Take a look at the churches at work "right here at home". That's a fascinating experience. It will make us love our work more, and make us proud of being in, though not a faultless service, still one that each shifting generation will need. There are interesting side excursions in this book to "the church of all Nations" in New York City, the Southern Mountains, to the coast of Maine with the little steamer "The Sunbeam" that

FAIR IS THE HOUR

Fair is the hour when from the tower
Church bells ring out
Sacred and holy tones to the lowly
Wand'ring about,
Searching in vain for a comforting word
From the Lord Jesus, that they have not heard.

Tones for the people there 'neath the steeple
Rise, and they hear,
If they will tarry, sounds that will carry
Joy to their sphere,
Rising on Sunday o'er mountain and dell
In the atonement which rings from that bell.

Ove R. Nielsen

makes its sixty three yearly visits to the rugged islands along rocky Maine. The Danes with their ideals of community service sponsored by our now past folk colleges, will find much in common with the "cross-road districts" in American civilization.

There are some tedious details in this book which would have to be described briefly by a study leader, but for those who want to see actualities there is plenty of material.

Women and The Way. A Symposium. In this book we are introduced to outstanding women leaders in Africa, China, Korea, Great Britain, Holland, India, Japan, The Near East, the Philippine Islands, North and South America. The two best known women in this highly profitable book are Madame Chiang Kai-chek, the wife of China's great leader, and Muriel Lester, the Jane Addams of London.

It is stimulating to read about people that do not make Christ into theology, but take Him as a person that can save those who follow Him.

An inspiring theme poem precedes each chapter and there is a warmth and fidelity radiating from each chapter as can only be had from pages written primarily by women that are captured for a cause.

L.C. Bundgaard

Seven Religious Isms, by Herbert M. Wyrick. Zondervan Publ. House. 99 pages. 50 cents.

Truth seekers may be confused by the appalling number of religious sects and isms in America. Unfortunately these isms have succeeded in winning millions of followers who were unable to see through the deceptions of false prophets and smooth talkers.

In **Seven Religious Isms** pastor Wyrick has given us his appraisal of: Mormonism, Russellism, Eddyism (Christian Science), Buchmanism (The Oxford Group Movement), Fillmoreism (Unity), Spiritualism and Anglo-Israelism. These seven lectures were used at the Sunday evening services in the author's church in Omaha.

The author does not mince his words. He says exactly what he thinks of these isms. His analysis is interesting and heartening.

J. C. Kjær

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EDITORIAL

Millions of refugees in war-stricken Europe are unable to return to their homes in Finland, Poland, Austria, France, Alsace and Lorraine, Spain and other countries. They are huddled here and there in private homes and also in larger camps. One of the outstanding agencies in this field is the Quaker organization under the name of the American Friends Service Committee. From this service as well as from others comes reports that workers in this field are feeding and clothing the needy, visiting concentration camps and keeping open a friendly door for all in trouble.—Dotted over southern France are 13 A. F. S. C. children's colonies—large hospitable houses in the country, havens of health and peace for children.—The Quakers are concentrating upon feeding babies and children. They are able, according to reports, to transmit all money received in America to France for this ministry and help in this present tragedy of our age. Against the odds of insufficient support they are keeping over 30,000 people alive.

Many of us may not be aware of the fact that quite a number of refugees have succeeded in reaching America. Several organizations are active in trying to help these people to become established in our country, "the land of the free." The National Lutheran Council has its committee working. This "Lutheran Refugee Service" has outlined a program for cooperation from all Lutheran communities. Dr. Clarence E. Krumbholz, who is in charge of this service, reminds the church that the "Lord Jesus Christ and His family were once refugees". After Herod forced them to flee into Egypt "God moved the Egyptians to provide a place for these refugees, although the Egyptians were not Christians, and these refugees were 'non-aryans'."

The Lutheran Refugee Committee offers a detailed program inviting local churches to help in this work. 1) In raising funds to provide maintenance for a family; 2) To help a family, or individuals, to become established in your community, and help them to find employment.

For complete details of the program write the Lutheran Refugee Service, 39 East 35th St., New York City.

May God give us strength in the Danish Lutheran Church to help in this great cause.

Holger Strandskov

The New Year

Is 1941 going to be "new" in this sense that it brings something new to the world? We sincerely hope so, for the "old" things of 1940 have not been very satisfactory. In fact, there have perhaps been few years that have brought as much misery and suffering to the world as this year has. These old things will, of course, continue and their climax has perhaps not been reached. We can only look forward with grave concern upon the things that are in store. Humanity suffering will perhaps reach unprecedented heights and we ourselves are in great danger of being drawn into the great cataclysm. But still, 1941 may see the dawn of a "new" day. It may mean the culmination of the woes and the beginning of better things. For this we hope and pray.

We all know, however, that the new things, in the sense of better things, are not going to come merely by the cessation of the old evils. A new day would not be a day of peace, if peace does not mean more than it did from 1920 to 1940. We must build a new order, for the old order has so definitely failed that even the most obtuse are realizing it. If we do not inject some new quality into human relations that did not exist, or, should we say, has not been prominent during the last generations, we will have to repeat our present experiences in another twenty years.

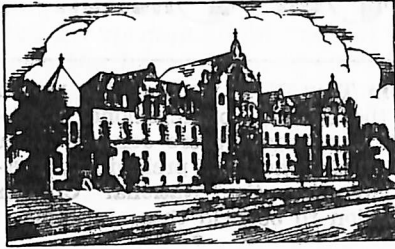
What then is the new quality that must be injected in order to insure peace and happiness? To this we can all give a theoretical answer. It must consist of love and brotherhood, of unselfishness and sharing. But it is not enough to know the ideal; we must have practical means of carrying it out. Do we have those means and do we realize the cost of carrying them out? Are we willing to sacrifice and work so that all people will be secure and happy?

Very little has been said of the practical ways that we are to follow after the war is over, that is from the English and American viewpoint, from the democratic way of life. The totalitarian powers have very plainly indicated their kind of world, and this world we cannot accept, because it is dominated by force and privilege. But a few voices have been raised and we should listen to them. The Pope has issued a five point program for peace; it has been in our newspapers. They mention the following things: Life and independence for nations, disarmament, international institutions, the real needs and just demands of nations, and a sense of acute responsibility. Now, these points are very good. They mention fundamental and essential requirements, but there is something about them that reminds us painfully of all the old settlements that led up to the present war. In other words, they are not far-reaching enough. They do not include the "new" qualities that we must incorporate in a peace settlement, or at least they include them only by inference.

A glimpse of the new comes, however, in the five points which responsible church men in England (including the Catholic) added to the Pope's proposals. They are perhaps not far-reaching enough, but they indicate the road, and they are not the programs of extreme radicals but of recognized church leaders. Their points are: 1) Extreme inequality of wealth should be abolished. 2) Every child regardless of race or class should have equal opportunity for education suitable to its peculiar capacities. 3) The family as a social unit must be safeguarded. 4) The sense of a

(Continued to page 94)

Grand View College



With honest efforts on the part of most of the students to renew the vigor which marked their activities during the week preceding the holidays, but this time directing the new-found energies of a long vacation along the curricular rather than the extra-curricular, the new year at Grand View has been ushered in. Also ushered in is a handful of likable winter students, all boys, who will soon be among our fast friends at the school. Albeit both much misery and much joy can be contained in a handful, we have every reason to believe that these new students will prove a boon to our college fellowship.

Over the seriousness of the resumption of school-work hangs the shining cloud of anticipation for the New Year's Dance. The social activities at Grand View form so large a part in making life here as pleasing as it is, that their effects can not but be noted in all our daily activities. Each party we have, each U. K. meeting on Saturday evenings, each routine chorus practice, our dances, our ping-pong room recreation, even each meal we attend is anticipated with a pleasant sense of ensuing enjoyment in the society of our fellows. In that fact alone, I believe, lies much of the "intangible something" which this school seems to offer. Inexplicable? Inapprehensible?—yes! But to offset this undesirable "mysteriousness" is the perfectly obvious fact that it is so needless to understand it. Does our inability, or better yet, our insufficiency to understand life hinder our living it?

But this is not the place to wander into the abstract. A more concrete bit of information is the fact that the home squad trounced their most recent opponents, the local commercial college, to the tune of 34-17, running the string of basketball victories to four out of five this season.

The new class-and-study room for the theological department has been completed and with the hope of acquiring additional furnishings and curtains from some as yet unknown source still bright in their minds and hearts, the seminary students are gratified over having been given the room. The prospect of an additional student in their midst within the next fortnight also is keenly anticipated.

And so life at Grand View rolls on, our seemingly great and important ac-

tivities actually only infinitesimal designs in the pattern of humanity. But we students who write these columns for you to read hope that your interest in those designs matches our own enthusiasms for them.

Vern Hansen

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Grand View College

January 9, 1941

For some years Grand View College received a number of excellent books from Denmark each year. Since Denmark has enough trouble of its own, we are not getting books from that source. That, of course, is a serious loss and we hope the time may come soon when we may receive books from Denmark once again. We have, however, added some very good books to our library during the past months. Mrs. Mailand, our librarian, tells me that the number is about one hundred. These new books are now catalogued and have been put on the shelves for use.

During the past months we have made a number of improvements here. The attic room in the central building has been made into a music room where Miss Ibsen's piano students do most of their practicing.

What was called the "theolog room" which is located above the library, has been painted and decorated and changed to a regular class room. It is the largest class room that we have and there are now thirty new student desks in it.

A new study room has been completed for the students of the theological seminary. Some changes have been made in this room and it is newly decorated. New tables and chairs have been bought, and we hope that this will prove to be a very good aid to good work in this department.

Many of my readers will recall very vividly the long tables and benches in our dining room. In the course of the years many thousands of our people have sat at these tables. They have served long and faithfully, but now they are being replaced by new tables which are much smaller and of the type used in college dining halls. The old benches are being replaced by dining room chairs.

During the week of February 18-23, Reverend Marius Krog of Marquette, Nebraska, is coming here to speak daily to the students. On Sunday, February 23, he will fill the pulpit of the Luther Memorial Church. We are all looking forward to his visit here.

January 27 is the opening day of the second semester. We are expecting a number of new students at that time. However, there is still time to enroll and I shall be glad to hear from prospective students.

Alfred C. Nielsen
President

CHURCH LEADERS: WAR

Sixty per cent of Americans now favor unlimited aid to Britain, even at the risk of getting the United States into the war, according to Mr. Gallup's poll. At this stage of public opinion it is interesting to review the state of mind of church leaders regarding the war, as these churchmen are expressing themselves in a series of articles in "The Christian Century."

"If America is drawn into war, can you, as a Christian, participate in it or support it?" This question has been answered by various persons as follows:

* * * *

John C. Bennett (Prof. of Theology at Pacific School of Religion, Berkeley, Calif.):—"Yes. Would have said "no" a year ago. The fall of France and the immediate threat of a German victory opened my eyes to the fact that the alternative to successful resistance to Germany is the extension of the darkest political tyranny imaginable over the whole of Europe with the prospect that if Europe can be organized by Germany the whole world will be threatened by the Axis powers."

John Haynes Holmes (Minister of Community Church, New York City):—"No. This war is only the latest of a long series of European conflicts rooted in the age-old struggle for military predominance and imperialistic rule. . . . "No man is wise enough, no nation important enough, no human interest is precious enough, to justify the wholesale destruction and murder which constitute the essence of war. . . . How shall we protect ourselves, and save the things that are precious to our lives? Not by force and violence, arms and blood, but by compassion, mercy, brotherhood, love. Not by fighting and killing but by serving and dying."

Reinhold Niebuhr (Prof. of Christian Ethics at Union Theological Seminary, New York City):—"Yes, "Germany is engaged in the terrible effort to establish an empire upon the very negation of justice rather than upon that minimal justice which even ancient empires achieved. . . . All justice which the world has ever known has been established through tension between various vitalities, forces, and interests in society. All such tension is covert conflict and all covert conflict may, on occasion, and must on occasion, become overt. . . . The perfect love of Christ comes into the world, but it does not maintain itself there, the Cross stands at the edge of history and not squarely in history; it reveals what history ought to be but not what history is or can be."

Albert Edward Day (First Methodist Church, Pasadena, Calif.):—"No. "There is a more effective resistance to evil—

a disciplined, determined non-violence that is unafraid of prison or concentration camps or death, that offers the enemy an opposition he cannot reach with his bombs, but an opposition which at the same time appeals to his better nature and clears the way for God into the very center of the conflict. . . . Non-violent victory over the enemies of peace and freedom demands a skill and a heroism quite as great as those ever displayed on the battlefield. A nation which would employ this strategy would lead the world out of this maddening circle of war breeding war which threatens to destroy civilization."

Charles P. Taft (Active layman of Episcopal Church, Cincinnati, Ohio; son of former President Taft):—"Wars are beastly, and often futile. Yet, on occasion, a victory for the wrong side has put civilization back for decades, even centuries. A Christian statesman must be guided solely by the long-term interest of his own people. He must certainly use force as a tool where nothing else will do the work. The welfare of his people in the years and centuries to come are the only guide he can follow. We can certainly prevent banditry from spreading outside the borders of other nations and affecting the peace of the world. The responsibility of a world power for the just organization of world affairs is on us whether we like it or not."

(These quotations are but very brief excerpts of the long articles written by each of the above contributors. Editor.)

Observations....

—By Bundy

Ignoring the Roman Catholics. Some of the ministers in our church should be happy if they can ignore "the Roman Catholic foolishness". Some of us cannot for they are encroaching neighbors, and protestants are such poor protestants.

The year 1939 saw the largest growth in actual conversions to the Roman Catholic way of faith. The Paulist Fathers (an American outgrowth) have made themselves very popular in revival-torn Tennessee. New churches have been built, teaching and preaching is part of a popular program where many techniques are employed, without giving the people the impression of cheap religion. Former protestants in name are adopting the catholic faith. A long course of instruction precedes actual membership. Monsignor Fulton Sheen, who conducts most of the Catholic radio hours, has been released from most of his work at Catholic University. In order that he may give more attention to the great number of people coming to him for instruction

in religion. Why? Because people are seeing that "the devil and his work in the world is real." (Can you remember that Mrs. Kjolhede made some people jump in their seats, a few years ago, when she began a speech by saying: do you know that the devil is loose?)

Pamphlets, lectures, bible classes, are flourishing. In the religious confusion in America, there is a rich harvest awaiting the Roman Catholic Church. But are we not more the Catholic Church than the Roman church. The trouble with most of our Protestantism is that it is static. We must make it shine and we must exalt the altar.

Democracy and Religion. The Christian Century writes: "It may be fairly said that a large measure of the weakness of democracy today lies in its disregard of the religious value in its dream." If you said that in some churches they would think the preacher was talking "politics."

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THE NEW YEAR . . .

(Continued from page 92)

divine vocation must be restored to man's daily work. 5) Resources of the earth should be used as God's gift to the whole human race and used with due consideration for the needs of present and future generations.

This program is revolutionary insofar as it demands a drastic change from present conditions. Even when applied to our own country the five points indict our existing conditions. And their execution demands sacrifice of privileges. The question is: are we willing to carry them out, or others like them? If we are not, the coming things will not be new. We have heard it said recently that only the strong can be free and only the productive can be strong. To me this is a false philosophy. I see little difference between this and Hitlerism. Our strength in the future will not lie in production or in material power. Our strength must lie in the goodness of our life. We must not think of freedom in terms of privilege but in terms of service and sharing. We are free only when we build goodness for all, only when we live according to the spirit and not according to our selfish wishes.

A new world demands new men. But isn't this an impossible demand? Can human nature ever change? The Christian answer is Yes. Christianity demands the impossible, it speaks bravely of a new will, of newness of life. It gives us the ideal of human relations and it demands that we follow this ideal. But it does not leave us without the power to carry this out. Jesus said: "This is impossible for men, but anything is possible for God." A new world requires the newness of faith.

Johannes Knudsen.

(From Church Messenger)

OUR CHURCH

From Troy, N. Y. we have the report that the annual congregational meeting of our church there January 15th would make the first preliminary preparations for the National Church convention to be held there in June.

* * * *

The Ladies Aid of St. Stephan's Church, Chicago, recently presented the congregation with a sum amounting to \$975.00 to be applied on the building project of the church.

* * * *

Mrs. Paul Mouritzen, Dagmar, Mont. died Dec. 27th following an operation. Mrs. Mouritzen had lived in the Dagmar community since the early days of the colony. She was then Miss Signe Andreassen, and later was married to Paul Mouritzen, who had moved to Dagmar from Hampton, Iowa.

* * * *

Mr. and Mrs. Peder Godfredsen, Tyler, Minn. observed their Golden Wedding on Thursday, January 9th. Their children and grandchildren from Askov and Austin, Minn. and from Chicago shared the day with father and mother.—Many friends gathered with them throughout the day and especially in the evening in the Stone hall at Danebod to offer congratulations.

* * * *

Two New Silk Flags have been donated to the church in Brooklyn, N. Y. Mrs. Meta Osterlund made the flags while the Ladies Aid donated the material.—The flags have added much to the decorations in the church.

* * * *

The Junior Society of Hartford, Conn. gave a Farewell party on Dec. 18th to four of their members who were to leave with the 208th Coastal Artillery the first of the year.

* * * *

Rev. Viggo M. Hansen, St. Stephan's Church, Chicago, has according to "Dannevirke" resigned and will June 1st move to the Marinette-Menominee, Michigan church field.

* * * *

The Bethlehem's Church, Cedar Falls, Ia. voted at a recent meeting to have all forenoon services except one in the English language. Beginning on Febr. 1st the first Sunday of the month will be a Danish service, the other Sundays will be in English. However, arrangements will be made for another Danish service at some other time of the day once a month.

* * * *

Rev. Alfred Jensen will immediately after the above noted meeting visit the churches in the Eastern district, speaking in most of the congregations. He will also spend some time with the committees in charge in Troy, N. Y., making the preliminary plans for the

program for the national church convention there in June.

* * *

Dean Halfdan Gregersen of Williams College is scheduled to speak in the Hartford, Conn. church on Thursday, January 23rd, on the subject: "Literary Pictures of a Changing World."—Dean Gregersen is a son of a former minister of our Danish Church, Pastor J. M. Gregersen.

* * *

The Annual Meeting of the National Lutheran Council will be held at the Deshler-Wallick Hotel in Columbus, Ohio, January 22-23. The President of our synod, Rev. Alfred Jensen and our synodical treasurer, Axel Thomsen, plan to attend the meeting.

NEWS BRIEFS

When the Danes wanted (December 22) to share Christmas with their fellow-countrymen in Greenland and the Faroe Islands, the only way left open was by radio. But they made the most of that. Premier Thorwald Stauning of Denmark voiced a message to these distant places, expressing the warm assurance that his hearers still lived in Danish thoughts. "We live", he continued, "in the hope that peaceful times may again permit us to exercise our recognized duties and rights toward Greenland." An added feature of the occasion was the singing by a choir composed of Eskimos residing in Copenhagen at the time. (From "The Lutheran")

Norway. According to *Forsamlingsbladet* (No. 43, 1940) weekly periodical issued in Helsinki, in Norway, an advance is at present being made in providing assistance which will set the theological-unemployed to work. The Church Department has made 25,000 crowns available for new appointments of assistant ministers, and is also collecting information concerning these unemployed.

Denmark—The recently nominated Bishop of Aarhus, Dr. Skat Hoffmeyer, recently undertook a journey of visitation which well illustrates how difficulties of the time can be overcome. Because of the lack of gasoline the Bishop was obliged to leave his automobile in the garage; the Bishop therefore set out to walk from one parish to the other supplied with just the barest necessities and a walking cane.

The Lutheran Men in the Army will be one of the many topics presented to the meeting of The National Lutheran Council in Columbus, Ohio, this coming week. During the month of December the Rev. Dr. Clarence E. Krumbholz, secretary of the Council's Department of Welfare, and the Rev. Nils M. Ylvisaker, president of the

Chaplains' Association of the army planned to visit most of the camps in the United States. They planned to meet with pastors whose churches are near camps to learn of resources for ministering to men on leave and with chaplains to plan cooperative services.

"Why Do You Go To Church?" Fifteen thousand answers were received within one month by "The Reader's Digest" and "The American Mercury" in reply to this question. The one chosen for publication in the two periodicals this month is by Roger Riis, an American journalist, the son of the well known Dane, Jacob Riis.—Reader's Digest offers to send free of charge fifty copies of the Riis article to any clergyman who wishes to distribute them.

The Lutheran Herald, official English language periodical of the Norwegian Lutheran Church of America, gained 11,933 new subscriptions and 19,067 renewals during its 1940 subscription campaign. In 1933 the subscription list was down to 12,432. The next year it jumped to nearly 20,000, and by 1937 to 33,000. The present number of subscribers is 43,737.—Among official Lutheran papers only the "Lutheran Witness" of the Missouri Synod has a circulation which exceeds the Herald's. The Lutheran Herald reaches a greater percentage of its constituency than does any other Lutheran periodical.

The National Triennial Luther League Convention of the United Danish Lutheran Church will be held at Dana College, Blair, Nebraska, Febr. 6-9. Rev. E. S. Hjortland, Milwaukee, Wisc. of the Norwegian Lutheran Church, is scheduled to address the convention delegates at least four times. Other speakers will be a number of Youth leaders of the United Danish Lutheran Church.

The Famous Gruntvig Church in Copenhagen, Denmark, which has been under construction for a period of twenty-one years has been completed. It was dedicated recently in spite of war conditions in Europe. The Royal family and members of the government were present as well as the descendants of Gruntvig. Other guests included one hundred and fifty pastors, all of the Bishops of Denmark, and Bishop Rodhe of Lund in Sweden. During the ceremony special honor was paid several men who worked on the church all during the period of its construction.

National Committee on Food for the Five Small Democracies—Under the leadership of Herbert Hoover and with the assistance of many leading men and women of our country this committee is active in making the preliminary plans for this work. The goal is to help in preventing starvation in Finland, Norway, Holland, Bel-

gium and Central Poland. There can be no doubt as to the impending disaster. Finland is already suffering because of the loss of agricultural areas to Russia and the destruction from its war.

The United Danish Lutheran Church has named a committee of five members to organize and direct a campaign for a \$200,000 jubilee fund. The subscriptions which will be solicited this year, are to be paid up by 1944, the year of the 60th anniversary of the founding of Trinity Seminary.

Ronald Fangen, well known author and leader of the Oxford Group Movement in Norway, has been arrested. It is reported that the reason for his arrest is an article in the Christian monthly, "Kirke og Kultur", in which he compared the spiritual situation of Norway with the situation in Germany in the days of Fichte, and spoke of Fichte's national attitude in the face of foreign cultural domination.

The Lutheran World Action Headquarters have made the announcement that a total of \$132,692 had been received at the New York office by December 31st. "Correspondence from abroad tells us how eagerly our efforts are watched by the orphaned missions themselves, and how gratefully the funds sent thus far have been received."

Interesting names in a conscription list from a county in South Dakota: Chasing Hawk, Spotted Horse, Cedar Boy, Flying Horse, Amos Walks Quietly, Yellow Earrings, Ambrose Kills Pretty Enemy, Bear Ribs, One Feather, Two Hearts, Red Bear, Mose's Mountain, Fast Horse, Bill Bobtail Bear and Michael Tree Top. These are the actual names by which these men are registered in the U. S. Conscription record. Evidently they are Indians.

International Christian Press and Information Service. We have made arrangements with this News service and will in the future be able to bring news from the field of the Christian Church throughout the world as gathered by this International Press Service. Headquarters are in Geneva, the American office is in New York City.

Common Service on Records. The United Lutheran Church Publication House has made available the entire common service of its church on four records. The four records include all details of the service except the sermon.

The United States War Department has announced that each division chaplain in the Army is to be provided with a one and one-half ton delivery truck and a mobile public address system mounted on a trailer to be used for recreational and religious purposes. The equipment will be

adequate to serve an out-door gathering of about 2,000 persons. The office of the Chief of Chaplains plans to install the following equipment in each trailer: a desk and typewriter, filing cabinet, portable altar, portable pulpit desk, communion kit, container with hymnals and service books, container with testaments, prayerbooks, Bible, chaplain's flag, and personal effects.

Contributions to the Santal Mission

General Budget

Rev. F.O. Lund and family, Dwight, Ill., 10.00; Nain Ladies Aid, Newell, Ia., 18.00; Anonymous, Lake Benton, Minn., 4.50; Ingemann's Ladies Aid, Moorhead, Iowa, 15.00; Trinity Ladies Aid, Chicago, 10.00; Anna Olesen, Cedar Falls, Iowa, 5.00; Mary Olesen, Cedar Falls, Iowa, 5.00; Mrs. Rev. O. Jacobsen, Utica, N.Y., 5.00; St. John's Dan. Luth. S.S., Seattle, Wash., 15.00; Bethlehem Ladies Aid, Cedar Falls, Iowa, 10.00; Mission boxes, Ladies Aid, Diamond Lake, Minn., 21.73; Sunday school, Cordova, Neb., 1.00; Sunday school, West Denmark, Wisc., 5.00; Ladies Aid, Ballard, Wash., 3.58; Ladies Aid, Nysted, Neb., 10.00; St. John's Mission Boxes, Hampton, Iowa, 4.10; N.E. Lund, Hampton, Iowa, 1.80; Mrs. Karen Pedersen, Ruthton, Minn., 2.00; S.S. Mission boxes, Ruthton, Minn., 10.60; Ladies Aid, Dannevang, Tex., 1.50; From Kimballton, Iowa: Rev. and Mrs. Alfred Jensen, 5.00; Herluf Jensen, 2.00; Sunday school, 15.00; Dan. Luth. Congr., 73.36.

Lake Emelie Ladies Aid, Minneapolis, Minn., 10.00; St. Peter's Congr., Mission boxes, Minneapolis, Minn., 11.26; St. Stephan's Congr., Perth Amboy, N.J., 20.95; Marie Schmidt, Minneapolis, Minn., 15.00; Sunday school, Hartford, Conn., 30.00; S.N. Nielsen, Chicago, Ill., 30.00; Rasmus Nielsen, Tyler, Minn., 2.00; Hans Nissen, Marquette, Neb., 2.00; St. Peter's Ladies Aid, Detroit, Mich., 10.00; Sigrid Ostergaard, Minneapolis, Minn., 5.00; Mrs. Thorvald Christensen, Tacoma, Wash., 2.00; Dorothy Schnell, Tyler, Minn., .35; Our Savior's Ladies Aid, Brooklyn, N.Y., 15.00; Oak Hill Ladies Aid, Exira, Iowa, 5.00; West Denmark Ladies Aid, Luck, Wis., 4.00; Bethlehem Congr. Mission boxes, Cedar Falls, Iowa, 28.67; St. John's S.S. Thanksgiving offering, Cozad, Neb., 2.50; Mrs. Jacob Rasmussen, Withee, Wis., 2.00; Mrs. Harold Chresten, Withee, Wis., 2.00; Friendship Circle Imm. Luth., Los Angeles, Calif., 5.00.

For Dr. Ostergaard's work:

Fredsville S.S., Fredsville, Iowa, 15.00; Ladies Aid, Marquette, Neb., 5.00.

For Lepers

"Lille Danmark", Manistee, Mich., 10.00.

For Santal children

"Lille Danmark", Manistee, Mich., 25.00.

For D. Miller's work

Ladies Aid, Marquette, Neb., 5.00.
In memory of Ebbe Jeppesen by Mrs. Tambo, Lake Benton, Minn., 1.00; In memory of Mrs. Lars Sorensen of Racine, Wis., Ruthton Congr., Ruthton, Minn., 15.00.

Total, ----- \$ 532.80

Total for 1940 ----- \$6,326.13

Acknowledged with thanks. Blessed New Year in His Name.

Dagmar Miller
Hampton, Iowa

Contributions to Danish Women's Mission Fund

Women of Askov, Minn., congr., 56.-40; Mission group, Brush, Colo., 10.00; Dan. Ladies Aid, Viborg, S. Dak., 10.75; South Luth. Soc., Viborg, S. Dak., 10.10; St. Peter's Dan. Church, Dwight, Ill., 10.00; Friends in the Dan. Ladies Aid, Tyler, Minn., 7.00; Miss Alice Jensen, Minneapolis, Minn., 5.00; Friends in Viborg, S.D., in memory of Erik Knudsen, 4.00; Dan. Ladies Aid, Withee, Wis., 5.00; Dan. Ladies Aid, Waterloo, Ia., 5.00.

St. John's Ladies Aid, Trufant, Michigan, 5.00; Dan. Ladies Aid, Alden, Minn., 10.00; Trinitatis Ladies Aid, Chicago, Ill., 5.00; St. Peter's Ladies Aid, Detroit, Mich., 25.00; Trinitatis Dan. Ladies Aid, N.Y., 5.00; Dan. Ladies Aid, Ruthton, Minn., 5.00; Dan. Ladies Aid, Nysted, Neb., 5.00; Ladies Aid, Ludington, Mich., 10.00; Ladies Aid, Our Savior's Church, Brooklyn, N.Y., 10.00; Ladies Aid, Seattle, Wash., 10.00; Diamond Lake Ladies Aid, Lake Benton, Minn., 10.00; Central Luth. Ladies Aid, Muskegon, Mich., 13.47;

Our Savior's Ladies Aid, Omaha, Neb., 6.50; Bethania Ladies Aid, Racine, Wis., 10.00; Oakhill Ladies Aid, Oakhill, Ia., 5.00

Total ----- \$258.22

Previously acknowledged -- 226.46

Total to date ----- \$484.68

To Seamen's Mission Fund

Mrs. Ingemann, St. Paul, Minn., 2.00; J. Johnson, Cedar Falls, Ia., 5.00; Dan. and Eng. Ladies Aids, Waterloo, Ia., 20.10; Mr. and Mrs. Peter Petersen, Tacoma, Wash., 1.50; St. Paul's S.S., Tacoma, Wash., 6.55; Ladies Aid & Y. P.S. Society, Wilbur, Wash., 13.60; Ladies Aid, Grant, Mich., 6.20; East Luth. Ladies Aid, Davey, Neb., 5.00; Dan. Ladies Aid, Cozad, Neb., 5.00; Annex Club, Seattle, Wash., 5.00.

Total ----- \$ 69.95

Previously acknowledged -- 191.25

Total to date ----- \$261.20

To Porto Novo Mission

Mrs. Waymann, Quebec, Canada, 2.00; Mrs. Ingemann, St. Paul, Minn., 1.00; J. Johnson, Cedar Falls, Ia., 3.00; Mrs. Seeley Knudstrup, Manistee, Michigan, 1.00; Mrs. F.O. Lund, Dwight, Ill., 5.00.

Total ----- \$12.00

Previously acknowledged --- 17.50

Total to date ----- \$29.50

To Automobile Fund

Danish Ladies Aid, Enumclaw, Washington, 2.25.

To Santal Mission

S. J. N., Askov, Minn., 20.00.

Acknowledged with sincere thanks to all contributors.

Mrs. Ottar Jorgensen

Treasurer, D. W. M. F.

Cedar Falls, Iowa

1410 Main Street

Jan. 10th, 1941.

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